

A
S E R M O N

Preached before the
Incorporated SOCIETY
FOR THE

*Propagation of the Gospel in
Foreign Parts;*

AT THEIR
ANNIVERSARY MEETING
IN THE

Parish-Church of St. MARY-LE-BOW,

On FRIDAY, February 17, 1743-4.

By JOHN Lord Bishop of Landaff.

L O N D O N:

Printed for J. and H. PEMBERTON, at the Golden
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At the Anniversary Meeting of the Society
for the Propagation of the Gospel in
Foreign Parts, in the Vestry-Room of
St. Mary-le-Bow, on Friday the 17th
Day of February, 1743-4.

AGREED, That the Thanks of the
SOCIETY be given to the Right
Reverend the Lord Bishop of *Landaff*,
for his Sermon preached this Day before
the SOCIETY, and that his Lordship be
desired to deliver a Copy of the same
to the SOCIETY to be Printed.

Philip Bearcroft, Secretary.



Printed for J. and H. Baskett, at the Golden
Ball in Pall-mall; and sold by J. Roberts in
St. Martin's Lane.

ROMANS I. 16th Verse.

--*I am not ashamed of the Gospel of Christ.*--

THE great Author of this Epistle has inform'd us himself in how terrible a Scene of Suffering and Distress his Patience and Resolution had been already tried and proved in the Course of his Gospel-Ministry: He gives us a short View of the Pains he had suffer'd, and the Dangers he had gone through in his second Epistle to the *Corinthians*^a: Nothing terrified however, or discouraged, he goes on as a faithful Minister of Christ, to the utmost of his Power, as much as was in him, to make known the Salvation of God. And being well aware what various Opposition would be raised to the pure uncorrupted Truths of Christianity, as they are faithfully laid down in this Epistle to the Church, that had been planted in the Imperial City; he enters upon it with asserting the Dignity and Excellence of that Faith, in which he was now endeavouring to improve, and strengthen, and confirm those who profess'd to have received it. A Sensible of the gross Mistakes arising from Jewish Prejudice, with which the true Faith was obscur'd and darkened on the one hand, and of the

A 2

wilful

^a 2 Cor. xi. 23, 24, 25, &c.

^b Rom. i. 15.

wilful Perversions, with which Men of corrupt Minds dishonour'd and disgrac'd it on the other: In Opposition particularly to these, and to every other kind of Objectors, he sets himself in this Epistle to defend and to propagate the pure and sound Doctrines of Christianity; declaring with his usual Zeal and Stedfastness to those he was now writing to, and through them to the whole World, that he was *not asham'd of the Gospel of Christ*.

As the best Things are most liable to be abus'd, there have never been wanting in any Age of the Church, even from the earliest, down to the present Time, Men, who have oppos'd themselves to the Truth which is in Christ Jesus. Either thro' sincere Mistake, or from a Love of Power, or the Dominion of private Passions, different Men have been attempting in their different Ways to build upon this Foundation, *Gold, Silver, precious Stones, Wood, Hay, Stubble.*^c — But the Gospel like the Sun always shines the same whatever Clouds may happen to pass over it: It is a Building, that will stand for ever fix'd and unmov'd, whatever Rains may descend upon it, whatever Storms may blow against it; for it is founded upon a *Rock*, and its *Builder and Maker is God.*^d

Well then might our Apostle glory in it: And we shall very clearly see, with what good Reason, if we consider that the Gospel is,

First,

^c 1 Cor. iii. 12.

^d Heb. xi. 10.

First, The Revelation of the Goodness of God in the Redemption and Salvation of Mankind.

Secondly, That it is an infallible and sufficient Rule of Faith. And

Thirdly, A compleat and perfect Rule of Practice.

And from these Considerations we shall be able in the last Place to make some Observations suitable to the present Occasion.

First then, The Gospel is the Revelation of the Goodness of God, in the Redemption and Salvation of Mankind.

However justly Men may argue now upon Principles of Reason, concerning the Nature and Attributes of God; and whatever Lengths they may go in discovering the Ways and Methods of his Providence from the Things which are certainly made known of him; 'tis much too hasty to impute these Discoveries to mere Reason, tho' they may have a solid Foundation in Reason. For the Case would be the same with regard to an Infinity of Truths relating to the Divine Nature, if it should please God to reveal them to us, which at present however are absolutely hid from the sharpest Eye of human Understanding. The Divine Nature is Reason and Truth itself, and therefore the Assent and Approbation of human Reason would certainly follow any new Communications
of

of Knowledge concerning it; and be enabled by such Assistance to proceed still further, and deduce from it many now unknown Truths, which are too wonderful and excellent for us to attain to of ourselves,^f—And thus it is, that since it has pleas'd God to reveal himself by his Son; and the World has been made acquainted with the Nature of that God whom before they ignorantly worshipp'd, Men have been able by the Help of that Reason which God hath given them, to argue from these Principles, and lay together very regular and comprehensive Views of the Relation between God and his Creatures, and of the Duties resulting from thence which we are bound to pay him. And when this is done, the grateful Return some Men are immediately apt to make, is to despise the Gospel: forgetful of the Spring from whence their Knowledge flows; and that the fairest Structures of human Reason could never have been rais'd, but upon the Foundations the Gospel.

Compare the Systems of Natural Religion which later Times have given us with the best Productions in that Way before the Gospel Age, and the mighty Difference will abundantly confirm the Truth of this Observation. In These you meet with a general Ignorance even of the true God, and many Errors naturally flowing from it: In These the Nature and Attributes of God are clearly laid down

^f Psal. cxxxix. 5.

^g Acts xvii. 28.

down and prov'd: And with this essential Difference between them, 'tis no Wonder that in the One we find Virtue imperfectly recommended, and with insufficient Arguments; while in the Other we are furnish'd with compleat Systems of Moral Duty, regularly digested, and establish'd upon Principles, which give a Strength and Power to the One wholly unknown to the Other. Now Human Reason was always the same; and whence then this Difference in its Fruits, but from that general Knowledge of God, which is spread abroad in the World by the Light of the Gospel; which has opened the Eyes of Human Understanding, and enabled Men, not to discover, properly, but to draw out and establish upon Principles of Reason, many correspondent Truths, from that Light, which the Goodness of God has been pleas'd to afford them?

But when we come to consider the Bulk of Mankind, disobedient to the Law of Reason, involv'd in the Guilt of Sin, condemn'd by the just Sentence of their own Consciences, and dreading the Punishment they have deserved; how immediately in this View do all the Succours, the utmost Strength of Reason, fail us! Does it fly for Protection to the infinite Goodness and Mercy of God? Consider these, now they are clearly revealed, as Perfections, not as Weakness in the Divine Nature; reconcile them with his Purity, his
Wisdom,

Wisdom, his Justice, his Authority, as the great Lawgiver and Governor of the World; and here Right Reason is so far from finding Pardon and Protection for sinful Man, that it turns immediately on the other Side, and fixes down the Obligation to Punishment upon him.

Go one Step further: Suppose Men releas'd from their Fears, by an Assurance of Pardon for all their pass'd Offences: How will they defend themselves, and where will they stand securely for the future? To go forth with the vanquish'd Powers of Reason, against the same Host of Temptations, drawing their Strength from the same Appetites and Passions, would be too likely to end, as it had done before, and produce nothing but an Aggravation of Guilt by a Repetition of the same Crimes. Not that the Law of Reason is not in itself a perfect Law: But the Opposition to its Commands is very strong from the Passions even of the best Men, surrounded with present Pleasures, fearful of present Dangers, justly suspicious of their own Strength, and without hope of some more Powerful Aid to support them: In this Situation, a thinking Man must see his Danger, and almost despair of Remedy: — Forgiveness of the Sins he has committed, the Aid and Assistance of God's Holy Spirit to enable him to resist them for the future, these are the free Gift of God himself, the gracious Promises, and absolute

absolute Discoveries of the Gospel. This is that *hidden Wisdom of God*, ordain'd before the World; which none of the Princes of this World knew; which no Human Eye had seen, no Ear heard, and which it never entered into the Heart of Man to conceive: But the Goodness of God hath revealed it unto us, by his Holy Spirit ^a.

In this great Mystery of Man's Redemption, thus made known to the World by the Holy Spirit of God, all the Doubts and Fears which before perplexed the wisest and best Men, are clear'd up and done away. By the voluntary Sacrifice of Christ, who tho' he knew no Sin, was made Sin for us ^b, and gave himself for us an Offering and Sacrifice to God ^c; thereby reconciling us to the Father ^d: By this Holy and All-sufficient Sacrifice, the Justice of God is satisfied, his Honour and Authority maintain'd, his Holiness, his Purity, his Goodness and his Mercy most gloriously manifested and display'd: And by the Gift of his Holy Spirit to instruct and support Men in the Practice of their Duty ^e, now more clearly and powerfully revealed; the Mercy of God is perfected: which has not only opened our Way to eternal Happiness in a future State thus purchas'd for us by the Death of Christ, and brought to Light by the Gospel, but made it at the same time both plain and easy.

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^a 1 Cor. ii. 7, 8, 9, 10. ^b 2 Cor. v. 21. ^c Eph. v. 2. ^d 2 Cor. v. 18. ^e Eph. i. 17. Eph. iii. 16. Rom. viii. 26.

In this Method it has pleased God to redeem and to save Mankind: And however vastly it may be above the Reach of Human Reason to have expected, or contriv'd it, we see it, now it is reveal'd, perfectly consistent with the Laws of Reason. No Malice therefore can ever dispute it away: No Wit turn it into Ridicule: But the calm and sober Reason of every Good Man, as it peruses the several Parts of it, will not only yield itself up with the most full and entire Assent, but with the profoundest Humility and warmest Gratitude embrace the Terms of Salvation made known to us in the Gospel of Christ. Which, as was propos'd in the second Place to be consider'd,

Is an Infallible and sufficient Rule of Faith.

In the Gospel is contain'd that History of our Blessed Saviour, those Doctrines and those Duties, upon the Belief and Practice of which depends our Title to that Happiness which our Blessed Redeemer hath purchased for us. We cannot then but observe of what mighty Concern these Things are to us: Nor be thankful enough to the Goodness of God, who to preserve them for our Use hath taken Care in the Wisdom of his Providence that they should be committed to writing. Had they been left to be handed down from Age to Age by the variable Breath of oral Tradition, if we should suppose all Remembrance of them not to have been long since quite lost, the natural Uncertain-
ty,

ty, the easy Possibilities of wilful Corruption in this Way, however confidently denied, can never be disprov'd. But as they are secured in Writing, not only we may be assured of the *Certainty of these things*; but they will remain a fixed invariable Rule of Faith and Manners to all Christians, even unto the End of the World. For, besides that the same Goodness of God is manifestly concern'd to preserve the Records of his Mercy pure and entire, as to what is essential in them, to which it is owing that they were ever written; from the Nature of the Thing itself it is morally impossible, that a Writing of the utmost Importance to all Mankind, once made publick and put into every Body's Hand, should suffer any material Alteration. These Assurances then we have that *the Faith once delivered to the Saints*, is come down to us, as it will descend to our latest Posterity, in its Original Purity: And that it was Originally Pure, free from Corruption or Mistake of any Kind, will appear very evidently, if we admit, what is readily granted in every similar Case, and therefore not to be doubted in this, That the Writings in which this Faith is contain'd are the Works of those Men whose Names they bear. For we have the Evidence of their Sufferings to convince us of their Integrity; and they had the Evidence of their own Senses to convince them of the Truth of what they have written: And from

both together arises the clearest Argument that their Writings are free, not only from all wilful Corruption but also from all involuntary Mistake. For they have told us, our Blessed Saviour promised to send the Holy Ghost to them, to *guide them into all Truth^f: to teach them all things, and bring all things to their Remembrance, whatsoever he had said unto them^g*. And by the Works they did they gave the fullest Proof that this Promise was made good to them. Under this divine Influence then they wrote those Truths, by which they could gain nothing themselves but the Bonds, and Imprisonments, and Deaths, with which they bore Witness to them: And here was no Ignorance, no Vanity of Imagination, no Passion to darken or mislead the Judgment, no Views of Worldly Interest to corrupt it: Defended from these Human Infirmities, they have declared the Truth *in Simplicity and godly Sincerity^h*; being safely led and conducted thro' the whole by the Infallible Spirit of God, who could neither deceive nor be deceived. Him therefore the true Sheep of Christ will follow, for they *know his Voice, and a stranger they will not follow, but flee from him, for they know not the Voice of Strangersⁱ*.

Nor is there Occasion for them to seek after any other Guide: For as the Gospel is an infallible,

^f John xvi. 13. ^g John xiv. 26. ^h 2 Cor. i. 12. ⁱ John. x. 4, 5.

ble, so it is a sufficient Rule of Faith; as every thing contained in it is infallibly true, it contains every thing that is necessary to Man's Salvation. If we admit the Gospel as a Rule of Faith at all, we must admit its Divine Authority, and receive it as the Will of God in the great Work of the Redemption and Salvation of Mankind: And has he begun and not perfected his own Work? Has he left it to any body else to supply his Defects? Did he send his only begotten Son into the World to save Mankind, and yet to conceal from them any thing necessary to their Salvation? Or had he not a Right finally and absolutely to fix and settle the Terms of his own Goodness and Mercy towards us?

This is plainly the sole Prerogative of God, who only was able to bestow Happiness upon Mankind; and this he has done so fully in the Gospel delivered to us by his Son, that, to shew how presumptuous such a Practice would be in any Man, even if *an Angel from Heaven should preach any other Gospel than that we have receiv'd*, the severest Sentence is denounc'd against him^k. For this *Faith, once deliver'd to the Saints*; once for all, never to be chang'd or alter'd, we are to *contend earnestly*^l. And if the same God, who gave us the Gospel for our Rule of Faith, has commanded us to abide stedfastly by this Rule: If instead of giving Au-
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^k Gal. i. 8, 12.

^l Jude i. 3.

thority to any one upon Earth to alter it, an impossible Supposition is made only to strengthen the Prohibition, and even an Angel from Heaven is declar'd accursed if he should attempt it; what can be clearer than that the Gospel is in itself, as to the Matter of it, a sufficient Rule of Faith? that nothing may be either added to it, or taken from it; but, as it was written *that we might believe that Jesus is the Christ, the Son of God*, the Things that are written carry in them sufficient Evidence of this Truth, and are sufficient for the End of believing it, which is, that *we may have Life thro' his Name*^m.

And therefore the Gospel is not only sufficient as to the Matter of it; but also as to the necessary Articles of our Faith, sufficiently plain and clear. If it was not, the Things expressly declar'd to be written that *Men might believe and be sav'd*, could never possibly answer this End. For the Law a Man cannot comprehend, and the Law he never heard of, is to him the same thing; and he may as well be requir'd to obey the one as the other; as well might a Man guide his Feet by a Light he cannot see, as his Faith by a Rule he cannot understand. And for these Reasons it is so evident that every necessary Article of the Christian Faith must be clearly and plainly reveal'd in the Holy Scriptures; that whatever is not so, can be no necessary Article

^m John xx. 31.

Article of our Faith. For God who does not deal unreasonably with his Creatures, cannot possibly require them to believe any thing which he has never been pleas'd to make known to them; or in other Words, cannot be suppos'd to promise them Happiness upon Conditions which it is not in their Power to perform. Though there may be difficult Passages therefore in the Holy Scriptures, enough to exercise the Talents of those who have Leisure and Abilities to consider them; enough to humble the inquisitive Pride of Man; yet as to essential Matters, the Rules of Faith and a good Life, these are clearly and plainly reveal'd, and no necessary Condition of our Salvation is hid from us.

'Tis true, Men may be assisted in these Enquiries; the Work may be much shortned; the Evidence and Arguments for the Truths we are to believe, may be so familiarly explain'd, may be laid together in so obvious a Light, that Conviction will naturally grow out of it, and the full Assent of the Mind follow immediately upon it.—There may be great Occasion to warn and persuade Men against those Dispositions, that Temper of Mind, which blinds the Heart, and covers the Understanding in Darknessⁿ.—It may be necessary to awaken Mens Attention to the Consideration of these Truths, by warm and constant Representations of the great Weight and infinite Importance of them. These Helps and these Assistances Men will always stand

ⁿ Eph. iv. 17, 18.

in need of, while the Temptations of the World and human Passions remain what they are; and these the Goodness of God has provided for them, by a standing Ministry in his Church. But still the Scriptures are our Rule; and as the Commands of God under the Law were written with a *Man's Pen*^o, so plain that *he that runs might read them*^p, so neither is the Gospel hid, save to them who are lost; *in whom the God of this World hath blinded the Minds of them that believe not*^q. But whosoever with a pure and honest Heart seriously applies himself to the Study of these sacred Writings, will find in them a sure and plain Way to Heaven; for they are able, without any pretended infallible Additions or Interpretations, to make us *wise unto Salvation*; and are *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*; that the Man of God may be perfect, *throughly furnish'd unto all good Works*^r. And therefore

Thirdly, The Gospel is also a compleat and perfect Rule of Practice.

Take it in this Light, and there is first of all the same Necessity that the Gospel should be compleat and perfect. For as it is certain that he who hopes to be sav'd by the Gospel must believe the Gospel; it is as certain that without Obedience to its Precepts, that is, *without Holiness, no Man shall*

^o *Isai. viii. 1.* ^p *Hab. ii. 2.* ^q *2 Cor. iv. 4.* ^r *2 Tim. iii. 15, 16, 17.*

shall see the Lord's. To be ignorant or misled therefore in what we are to Do, would be as fatal, as it would be in what we are to Believe: the End and Design of the Gospel would be as effectually defeated by any essential Error or Defect in one Way as in the other: nor in either, may human Authority presume to alter it; because the Honour and Authority and Prerogative of God, as to the sole Right of ruling and governing in his own Kingdom, are equally concern'd in both. To these Arguments, arising from the Reason of the Thing, if we add, that the Gospel in both Views proceeds from the same Divine Author, and has the same Divine Authority stamp'd upon it, no Doubt can remain but that as a Rule of Practice it is absolutely compleat and perfect.

But consider the Precepts of the Gospel in themselves, as a System of moral Virtue; you will find it more full and clear, supported with more effectual Assistance, and establish'd upon more powerful Motives than any other. To secure the Interests of Virtue among Men, the Christian Law lays the Foundation in the Heart, purging and cleansing from all Impurity, that Source of all our Thoughts, from whence consequently all our Actions flow. Apply'd to the outward Conduct of Life, there is no Condition, no Circumstance to which it does not reach: constantly tending to promote the Honour of God and the Happiness of

Man. We find in it no despotic arbitrary Mandates on the one hand; no Encouragement, no Indulgence given to the fond Conceits of Men on the other: but each particular Duty has a solid Foundation in Reason, and all together make up that regular and uniform Course of Virtue, that Beauty of Holiness, that reasonable Service, which improves and raises up the Nature of Man, into a Degree of Perfection which must be acceptable and well-pleasing to the Nature of God.

Nor is this Excellence of the Christian Law intended to raise our Admiration, but to influence our Practice. There will be some Difficulty, 'tis true, some Labour and Pains it will cost us to pay a due Obedience to it: But with the Assistances which the Gospel offers, this is very possible, and with the Rewards it proposes, it is very reasonable. No just Objection therefore lies against the Duties of Christianity, as being too lofty and too sublime: For the Goodness of God has appointed a just Proportion between the Strength and the Law which he hath given us. *The Commandment is holy and just and good.* We have sufficient Abilities to regulate our Conduct by it; 'tis intirely our own Fault if we do not; and if we do, we shall have the Comfort to find it is a perfect Rule, justly calculated as a necessary Means for the Attainment of the great End it has in View, which is the Salvation of our Souls.

Rom. vii. 12.

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We see then upon what solid Foundations the Stedfastness and Resolution of our Apostle was establish'd: and with what good Reason he declared himself *not ashamed of the Gospel of Christ*. And from the Representations I have made of it in a few Particulars, which are to be considered but as some of the principal Points of View in a Prospect too large to be all express'd in one Piece, we may proceed, as was propos'd in the last Place,

To make some Observations suitable to the present Occasion.

And first, as the Gospel is the Revelation of the Goodness of God in the Redemption and Salvation of Mankind, 'tis obvious to observe, that it is an Act of the greatest Beneficence, a natural Effect of a firm Belief of the Gospel, to endeavour to spread the Knowledge of it, and communicate its Light to those, who still unhappily sit *in Darkness and in the Shadow of Death*^u. Very proper Words these, to describe the comfortless State of the Heathen World; ignorant even of the first Principles of true Religion, and oppress'd with the Terrors of Sin and Death. These thick Clouds, with all their Obstructions to the Practice of Virtue, to the present Enjoyments of this Life, as well as to all Hope in any other, the Gospel has remov'd from our Eyes: And if we think it any real Advantage to know the true God; if there is any solid Comfort in the Assurance that Christ has de-

^u Luke i. 79.

livered us from the Dominion of Sin and Death, we can want no Arguments, if we set a due Value upon these Advantages ourselves, to persuade us to impart them to our Fellow-Creatures, and become the happy Instruments of conveying to them also *the Knowledge of the only true God, and Jesus Christ whom he hath sent, which is eternal Life*^w.

Here it may be said, and it is very true, That *God is no Respector of Persons; but in every Nation, he that feareth him and worketh Righteousness is accepted of him*^x. And from our natural Knowledge of God we are assur'd, that in the grand Conclusion and Consummation of all Things, his Conduct will be justified in the Sight of Men and Angels as to his Dealings with all his Creatures. But the particular Rewards, the glorious Promises of the Gospel, are join'd with Faith in Christ, and given to those *who believe on the Name of the Son of God*^y. And upon whatever Grounds, or to whatever Degree we may hope well of those, who making the best Use they could of the Light of Nature, have liv'd and died without the Knowledge of his Name; the Doubts, the Fears, the Danger, from the immense Difficulty of fulfilling their Obligations in such a State, cannot be denied; and to leave those who succeed them under the same Disadvantages, to wander uncertain

^w John xvii. 3. ^x Acts x. 33, 34. ^y 1 John v. 11, 12, 13. —
John vi. 40, 54. John xx. 31.

certain through all the same Perplexities and Dangers, when a secure and plain Road to Happiness may be shewn them, is contrary even to the first Principles of Reason: And how much more then should that good Nature, and Tenderneſs, and brotherly Affection, which are the distinguishing Characters of a Christian, constrain us to endeavour to make *the Way of God known upon Earth*, and to publish this *his ſaving Health among all Nations* ²?

Again: Is the Gospel an Infallible and Sufficient Rule of Faith? Then by propagating it in this View, you not only arm thoſe who are yet ignorant of it, with a good Defence againſt the Impreſſions of falſe Religion, but with the beſt Guard alſo that can be put into their Hands againſt ſincere Miſtake or wilful Corruption in the Interpretation of the true One.

From the general Experience of the old Hea-then World, we may obſerve the great Weakneſs of the Human Mind, when left to itſelf in its Religious Enquiries; and how capable it is of receiving the groſſeſt Errors, utterly inconfiſtent with the very firſt Principles of true Religion. God has never left himſelf without Witneſs from whence theſe might always have been learn'd: But when Men were left to collect them from the viſible Creation, from that Evidence of the Being and Nature of God, which has ever been legible in his

² Pſal. vi. 7.

Works;

Works; the Fact has shewn that in general and among the Bulk of Mankind, Imagination prevail'd over Reason: The natural Turn of their own Tempers, whether that was Vanity or Pride, Hope or Fear, got the better of their Understandings; and under this Government, 'tis no wonder they should run into very irregular and absurd Notions of Religion.

But this is not the only Danger; 'tis not enough that Men should be safely conducted thus far: Even when brought to the Knowledge of God, and of his Son Jesus Christ, there are still many By-Paths in which they may easily wander out of the right Way. And this is an Affair of such vast Moment, that it is very natural for Men to distrust themselves, and wish for some sure infallible Rule, whereby to govern their Conduct in it. If not directed therefore to the true One, they will be very liable to be caught and intangled by any plausible Pretences to the Authority of fixing such a Rule, however ill founded such Pretences may be, or however absurd in itself for any Man to pretend to it. And we can neither be ignorant with what Boldness this Claim is asserted, with what unwearied and skilful Diligence it is propagated by our Adversaries of the Church of *Rome*; nor how easily her Superstitions and Idolatries must take place, wherever it is once believed that they are commanded by an Authority which cannot err.

So

So that with regard to this unhappy, unenlightened Part of Mankind, who are the present Objects of your Christian Consideration, in whatever View you consider them, the Obligation is very strong upon us to communicate to them the Infallible and Perfect Rule of Religious Faith, made known to the World by the Gospel of Christ: Which if they are not wanting to themselves in the Use of it, will secure them, as well against the vain Imaginations of their own Hearts on the one hand, as the wicked Inventions of other Peoples Hearts on the other; in a word, against the wild Conceits of Enthusiasm, the dangerous Delusions of Superstition, and the wilful Corruptions of Popery.

Lastly, Is the Gospel a compleat and perfect Rule of Practice? Then by spreading the Knowledge of it in the dark Corners of the World, you not only lessen prodigiously the Difficulty of their Task, who from a good Disposition may be desirous to discover the Commands of Virtue, and to live in Obedience to them; but will probably be the Instruments of creating this Desire in Tempers where, otherways, perhaps it would never grow; by putting serious Thoughts into their Heads, and bringing them to consider the Precepts of the Gospel: In these they will have the Advantage to find Moral Virtue in many Instances much improv'd, and every where carrying such an apparent Reasonableness and Fitness in it, as must recommend and approve

approve itself to the just Judgment of their own Minds: A Principle which will operate more powerfully in all Cases, and have its Effect in many, where any other Power would have little or no Effect at all. For Conscience once awakened is not only the best Monitor in these Matters, but the most watchful Guardian of her own Laws, and the severest Judge. And when strengthened with the Motives and Sanctions of the Gospel; convinc'd of the peculiar Obligation deriv'd from thence upon all Mankind to live virtuously, and of the Consequence of our Behaviour in this Respect, the Man is then possess'd of every Argument, under the Influence of all the Force to constrain him to the Practice of Virtue, that is either consistent with his own Nature, or the Nature of Virtue itself. These Aids, and these Assistances the Goodness of God has been pleas'd to afford us, who best knew how much that weak and frail State of Nature to which Men had reduc'd themselves, stood in need of them: And with all these Helps we see it still so difficult for Virtue to make a Stand, and keep any tolerable Footing in the World, that it would be as inhuman not to communicate them to those who are unacquainted with them, as it is absurd to argue, that they don't want them. Every Christian Duty, 'tis true, is a reasonable Duty: But so ill able to stand against the Passions of Men, and the Temptations of the World,

World upon the Foot of Reason only, that a very moderate Share of serious Concern for the Cause of Virtue would serve to convince any Man, how necessary it is to strengthen the Persuasions of Reason with the Promises of the Gospel. Under these indeed all just Objection is silenc'd: Take the Gospel along with you, and the Practice of Virtue is in every possible Circumstance, so right and fit, so clearly the reasonable Choice, that if we suppose a Man not to have renounc'd his Reason; to lay the Gospel before him as the Rule of his Moral Conduct, is to make not the Knowledge only of his Duty easy to him, but if he pleases, the Practice too.

These are the Views of your Pious Labour; this the great End and Design of propagating the Knowledge of the Gospel: To open the Eyes of those who are yet ignorant of it; to *turn them from Darknefs to Light, and from the Power of Satan unto God*: That they may *receive Forgiveness of Sin, and Inheritance among them which are sanctified by Faith that is in Christ Jesus*^a.

An Undertaking, disinterested as this is; free from the most distant Approach towards any Worldly View; from which those who are concern'd in it have no possible Advantage to expect, here on Earth, but that which is common to every other Good Work, the Satisfaction of as-

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^a Acts xxvi. 18.

sisting in it: Such a Design, as to the Matter of it must be, if there is any such thing, wholly unexceptionable, and like Wisdom, *will be justified of her Children.*^b

For the Manner of executing this Design we may appeal to the Annual Accounts of the Proceedings of the Society; which no one should blame, who has not taken the Pains to consider them: And for those who have, as 'tis in the Power of every body to examine them, that pleases, 'tis to be hoped they have found the profess'd View of this Design sincerely and honestly pursued, without Favour or Partiality: And it is no small Satisfaction, that the Prudence and Wisdom with which it is conducted, may be argued, so far as the Success depends upon Human Means, from the Success: Nor is it an inconsiderable Argument to move you to contribute to this Good Work; to be so well assured that your Charity will be honestly and wisely applied to the Purpose for which it is intended.

Consider the Purpose itself, it is the greatest and noblest that can enter into the Heart of Man. To bring Men to the Knowledge of God, and teach them the Way to Eternal Life, is not only the greatest Good it is in the Power of Man to do, as far above assisting them in the little Accommodations of this Life as the Heavens are above the Earth;

^b Matthew xi. 19.

Earth; but is that very Good, for which the Son of God Himself came down from Heaven; for which he condescended to be made in all things like unto us, Sin only excepted, and to live and die among the Children of Men: And if God so loved us, can we want any Arguments to excite our Compassion, and move us to diffuse and spread the full Benefit of that Love, as wide as we can, among our Fellow Creatures! The Nature of this Charity is so sublime, the Benefit of it so important, the Calamity of those who want it so truly piteous, that it is enough to blow up even the least Spark of true Christian Affection, and enflame our Hearts with the most ardent Desire to contribute, by all Christian Means in our Power, to enlarge the Bounds of Christ's Kingdom here on Earth: To bring the yet unconverted Heathen within it's Dominion and Privileges, and unite them in one Sheepfold under Christ the great Shepherd of all our Souls.

The Success of this Work should lie very near the Heart of all who name the Name of Christ: among whom it is the Duty of every one to contribute towards it after his Power. If it suits not the Genius of those who love to follow *cunningly devis'd Fables*^c, and are fond of the *enticing Words of Man's Wisdom*^d: Or if in these last Days it should draw upon us from Men who are *Lovers*

D 2

of

^c 2 Pet. i. 16.^d 1 Cor. ii. 4.

of themselves^e, and determined to follow their own Lusts^f, unreasonable Ridicule, or Clamour, or Re-
proach: This is but what we have been taught to
expect, by him who hath taught us how to bear it.
This Treatment we should look upon as one Proof
of the Truth and divine Authority of that Gospel
wherein it is foretold^g, and far from being dis-
couraged we should rejoice in it exceedingly,
assur'd that he is faithful who has promis'd, that
our Reward shall be great in Heaven. With that
Gentleness then and Meekness, with that Long-
suffering and Patience which become the Gospel,
of Peace, let us stedfastly continue to publish the
Words of Truth and Soberness^h, to be as instru-
mental as we can in sending forth the bright Light
of the Gospel into the dark Corners of the World,
to hasten the coming of Christ's Kingdom here on
Earth, and expect our Reward when the *Son of
Man coming again in the Glory of his Father, with
his holy Angels*, will not be asham'd of us, if we
have not been asham'd of the Gospel of Christⁱ.

2 Tim. iii. 1. 2 Pet. iii. 3. Matth. v. 12.

Afts xvi. 25. Mark viii. 38.

AN

An A B S T R A C T of the
C H A R T E R,

And of the Proceedings of the S O C I E T Y
 for the Propagation of the Gospel in
 Foreign Parts, from the 18th of *Fe-*
bruary 1742-43, to the 17th of *Fe-*
bruary 1743-44.

KING William III. of Glorious Memory,
 was graciously pleased on the 16th of
June, 1701, to erect and settle a Corpo-
ration with a perpetual Succession, by the
Name of THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and disposing of the Charity of such Persons, as would be induced to extend their Charity towards the Maintenance of an Orthodox Clergy, and the making such other Provision, as might be necessary for the Propagation of the Gospel in Foreign Parts. Upon Information, that in many of our Plantations, Colonies, and Factories beyond the Seas, the Provision for Ministers was mean, and many other of our said Plantations, Colonies, and Factories were wholly unprovided of a Maintenance for Ministers, and the publick Worship of God; and that, for lack of Support*
and

and Maintenance of such, many of his loving Subjects wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity, and others of them to Popish Superstition, and Idolatry.

This Society was composed by the Charter of the Chief Prelates, and Dignitaries of the Church, and of several other Lords, and eminent Persons in the State, with a Power to elect such others to be Members of the Corporation, as they, or the major Part of them should think beneficial to their charitable Designs; and they immediately applied themselves with great Zeal and Alacrity to the good Work; and after adjusting Preliminaries in the Choice of Officers, and settling standing Orders and Rules for their more regular Proceeding, they subscribed every one of them according to their several Ranks and Dispositions, an Annual Sum to be paid to their Treasurer for the general Uses of the Society; and chose new Members, and gave out Deputations, according to the Powers in the Charter, to receive and collect the Donations of all charitable and well-disposed Persons towards this most pious Design: And thro' an especial Blessing *this Work of the Lord bath hitherto prospered in their Hands.* More than One Hundred Thousand of our own People, Infants and Adults, and many Thousands of *Indians* and *Negroes*, have been instructed and baptized into the true Faith of our Lord Jesus Christ; and more than One Hundred and Twenty Thousand Volumes of Bibles and Common-Prayer Books, with other Books of Devotion and Instruction, together with
an

an innumerable Quantity of pious small Tracts, have been dispersed in Foreign Parts; and there is now a very hopeful and improving Appearance of Religion in the publick Worship of God, according to the Liturgy of the Church of *England*, in a great Number of Churches in our Plantations in *America* by the Means, and through the Procurement of this Corporation.

The Charter directs the Society to give an annual Account to the Lord High Chancellor, the Lord Chief Justice of the *King's-Bench*, and the Lord Chief Justice of the *Common-Pleas*, of the several Sums of Money by them receiv'd, and laid out, and of the Management and Disposition of the Revenues of the Corporation: This is punctually done, and the Society annually makes publick an Abstract of them, and their Proceedings. Therefore the Society now in the first place acknowledge the Receipt, and return their most hearty Thanks for the particular Benefactions of the Year 1743. *Viz.*

To a worthy Person unknown for two hundred Pounds;	200	00
also to a second worthy Person unknown for fifty Pounds;	50	00
both by the Hands of <i>William Hanmer, Esq.</i>		
To several worthy Persons unknown for fifteen Pounds eleven Shillings and Six-pence,	15	11 6
remitted by the Reverend the Dean of <i>York</i> .		
To <i>Mrs. Rachel Ettrieke</i> for five Pounds.	5	00
To two Ladies unknown for two Guineas, by the hands of the Rev'd <i>Dr. Stebbing</i> .	2	20
To a Person unknown		

unknown for one Guinea, by the Reverend Dr. Hay.	1	1	0
To a Person unknown for half a Guinea.	0	10	6
To the Reverend Mr. Thorpe, Rector of <i>Haughton</i> in the Bishoprick of <i>Durham</i> , for five Guineas, by the hands of the Lord Bishop of <i>Glocester</i> .	5	5	0
To <i>Matthew Beachcroft</i> , Esq; for the Payment of three hundred Pounds, a Legacy from the late Mr. <i>John Roe</i> .	300	0	0
To Mr. <i>Walters</i> of <i>Bristol</i> for two Guineas.	2	2	0
To a Person unknown for two Guineas, by the hands of the Reverend Mr. <i>Tucker</i> of <i>Bristol</i> .	2	2	0
To <i>Charles Bedingfield</i> , Esq; for half a Guinea.	0	10	6
To Mrs. <i>Saunders</i> of <i>Long-acre</i> for half a Guinea.	0	10	6
To Mr. <i>Nathanael Woodroffe</i> for half a Guinea.	0	10	6
To a Person unknown for a Guinea, by the Reverend Mr. <i>Price</i> of <i>Evesham</i> .	1	1	0
To <i>George Gregory</i> of <i>Nottingham</i> , Esq; for five Guineas, by the Hands of the Lord Bishop of <i>Chichester</i> .	5	5	0
To a Lady unknown for five Guineas, by the Hands of the Reverend Mr. <i>Taylor</i> of <i>Bristol</i> .	5	5	0
To a Gentleman unknown for twenty Guineas, by the hands of Mr. <i>Shute Adams</i> .	20	0	0
To <i>John Yeamans</i> , Esq; for the Payment of twenty Pounds, the Legacy of the late <i>Samuel Shute</i> , Esq; some time Governor of <i>New England</i> .	20	0	0
To a Gentleman unknown for five Guineas, by the hands of the Reverend the Dean of <i>Winchester</i> .	5	5	0
To sundry Persons unknown for five Pounds four Shillings, remitted by	5	4	0

Mr. James

Mr. *James Bate* of *Ashby de la Zouch*:
 and to the Reverend Mr. *James Everard*
 of *Hartshorne* for a Guinea. To Mrs. *Long* of *Bath* for one hundred Pounds. 100 0 0
 To a Gentlewoman unknown for a Guinea, by the hands of the Reverend Dr. *Hales*. 1 1 0
 To another Gentlewoman unknown for a Guinea, by the hands of the Reverend Dr. *Hales*. 1 1 0
 To a Lady unknown for ten Guineas, by the hands of the Reverend Mr. *Samuel Herring*. 10 10 0
 To *William Dunster*, Esq; for ten Guineas. 10 10 0
 To Mr. *Carte* for a Guinea, remitted by the Reverend Mr. *Fenwick*. 1 1 0
 To a Gentlewoman unknown for a Guinea, by the hands of the Reverend Mr. *Moody*. 1 1 0
 To Mr. *Hadley* for transferring into the Name of the Society one thousand Pounds Bank Stock, and for the Payment of three hundred and sixty-eight Pounds one Shilling and four Pence three Farthings; and to Mr. *Samuel Tatem* for the Payment of six hundred eighty-four Pounds eighteen Shillings and nine Pence Halfpenny, as Executors of the last Will of the late worthy Mrs. *Bowerman*. 368 1 4½
 To a Lady unknown for a Benefaction of ten Guineas, by the hands of the Reverend Mr. *Barton*. 10 10 0
 To a Person unknown for a Guinea, by the hands of the Reverend Mr. *Winder* of *Skipton* upon *Charwell* in *Oxfordshire*. 1 1 0
 To the Reverend Mr. *Fletcher* of *Cubley* in *Derbyshire* for a Guinea. 1 1 0

E

Messieurs

Messieurs J. and S. Croft, Merchants at
 Oporto, for five Moidores, remitted by
 the Reverend Mr. Nicols, Chaplain at
 Oporto. To John Thorold, Esq; for the
 Payment of five Guineas for the Service
 of the Negroes, and five Guineas for the
 Use of the Reverend Mr. Barclay, Mis-
 sionary to the *Mabock Indians*, Part of the
 Produce of a Legacy to pious Uses en-
 trusted to his Care. To a Gentlewoman
 of *Shaftsbury* for two Guineas, by the
 hands of the Lord Bishop of *Bristol*. To
 the Reverend Mr. Wells of *Cowley* in
Glostershire for two Guineas, by the
 hands of Mr. Thorold; and to the Re-
 verend Mr. Wells of *Siston* for a Guinea.
 To Mr. Upfold for the Payment of ten
 Pounds, the verbal Legacy of Mrs. Eli-
 zabeth Upfold. To Mrs. Elwes of *Chis-
 wick* for one hundred Pounds, by the
 hands of Mr. Charles Randolph. To a
 worthy Person unknown for fifty Pounds.
 To a Gentlewoman unknown for a Gui-
 nea, by the hands of Francis Hale of
Clerkenwell, Esq; To a Person unknown
 for a Guinea, by the Lord Bishop of
Landaff. To a Person unknown for one
 Pound sixteen Shillings, by the hands of
 Mr. Stagg. To the Honourable William
 Gooch, Esq; his Majesty's Lieutenant Go-
 vernor of *Virginia*, for ten Guineas, by
 the hands of his Brother the Lord Bishop
 of *Norwich*. To the Reverend Mr. Va-
 lois,

tois, Rector of *East Tisted* in *Hampshire*, for four Guineas. To Mr. *Peachey* for half a Guinea, both by the hands of the Reverend Dr. *Bristowe*. To *Job Matthew*, Esq; for the Payment of forty Pounds, the Legacy of Mrs. *Mary Dummer*. To a Person unknown for a Guinea, remitted by the Reverend Mr. *Harris* of *Northfleet* in *Kent*. To the Reverend Dr. *Donne* for the Payment of a Guinea, the Benefaction of the late Mrs. *Courthope* of *Stodmarsh* in *Kent*. To Persons unknown for three Guineas. To *Joshua Lee*, Merchant, Esq; and to the Reverend Dr. *Troughear*, Vicar of *Carisbrook* in the Isle of *Wight*, for one Guinea each. To the Reverend Mr. *Perrotet*, Vicar of *Shoreham* in *Kent*, for five Guineas towards the Conversion of the Negroes. To Lady *Chadwell* for a Guinea, by the hands of the Reverend Dr. *Bridges*. To the Reverend Mr. *Fordham* of *Royston* for a Guinea. To Mr. *Thomas Smith* for two Guineas, by the hands of Mr. *John Bishop*. To a Person unknown for a Guinea. To a Clergyman unknown for half a Guinea. To a Clergyman in *Cambridgeshire* for a Guinea. To Lady *Palmer* for a Guinea. To Mrs. *Hester Palmer* for a Guinea. To four Gentlemen unknown for four Guineas. To Mr. *Parker* for a Guinea and an half. To two young Ladies for

two Guineas. To a Gentleman unknown	2	2	0
for half a Guinea. To Mrs. <i>Bewicke</i> for	0	10	6
three Pounds. To a Gentlewoman un-	3	0	0
known for a Guinea. To another Gen-	1	1	0
tlewoman unknown for half a Guinea;	0	10	6
and to the Reverend Mr. <i>Fenwicke</i> , Re-	2	2	0
ctor of <i>Hallaton</i> in <i>Leicestershire</i> , for two			
Guineas. To Lady <i>Curzon</i> for five			
Pounds. To a Person unknown for two	5	0	0
Pounds five Shillings, by the hands of	2	5	0
Mr. <i>Thomas Fisher</i> of <i>Carlile</i> . To Mr.			
<i>Sear</i> for a Guinea, by the hands of the	1	1	0
Reverend Mr. <i>Johnson</i> . To a Gentle-			
woman unknown for ten Shillings. To	0	10	0
<i>Humphry Sydenham</i> , Esq; for the Pay-			
ment of fifty Pounds, the Legacy of Mrs.	50	0	0
<i>Mary Hill</i> . For the Payment of seven-			
ty Pounds on the Account of the Execu-	70	0	0
tors of the late Bishop <i>Waddington</i> . To			
several worthy Persons unknown for thir-			
ty-four Pounds seventeen Shillings and	34	17	6
six Pence, remitted by the Reverend the			
Dean of <i>York</i> .	2282	11	2½

These Benefactions amounting to the Sum Total of Two thousand two hundred and eighty-two Pounds, eleven Shillings, and two-pence halfpenny, together with One thousand Pounds *Bank Stock*, are all the Benefactions, which were paid into the Society before the closing of their Accounts on the twentieth Day of *January* last, and are accounted for in the Audit of the Year 1743.

Also

Also the Society acknowledge the Receipt, and return their Thanks for the following Presents of Books.

For seventy Copies of a Book, entitled, *A Manual for the Devout*, taken chiefly from Bishop Andrews and Bishop Taylor ; the Gift of a Person unknown.

For twenty Copies of the Church Catechism explained by the late Reverend Mr. Briggs, Vicar of *Kirkburton* in *Yorkshire*, from the Reverend Dr. Briggs.

For an hundred Copies of the Reverend the Dean of *Peterborough's* (now Lord Bishop of *Lincoln*) Sermon preached before the Society corresponding with the Incorporated Society in *Dublin* for promoting *English* Protestant Working-Schools in *Ireland*, in the Parish-Church of *St. Mary-le-Bow*, on *Tuesday, March 22. 1742-3.*

For one hundred Copies of the Lord Bishop of *Oxford's* Sermon preached at *Christ-Church* in *London*, on *Thursday, May the 5th, 1743.* being the yearly Meeting of the Children educated in the Charity-Schools in and about the Cities of *London* and *Westminster* ; from the Society for promoting Christian Knowledge.

The Sum Total of all these Benefactions, and yet a much larger Sum, hath been paid away this Year in Salaries, and for Books to the Society's Missionaries, Catechists, and School-masters, whose Names, with their respective Salaries, and Places of Settlement, are as follow.

New

New England.

		£.
1	Mr. Honyman, Missionary at Rhode-Island,	70
2	Dr. Mac-Sparran, Missionary at Naraganset,	70
	— For officiating at Warwick,	30
3	Mr. Plant, Missionary at Newberry,	60
4	Dr. Cutler, Missionary at Christ-Church	} 70
	in Boston,	
5	Mr. Miller, Missionary at Braintree,	60
6	Mr. Usher, Missionary at New Bristol,	60
7	Mr. Johnson, Missionary at Stratford in	} 70
	Connecticut,	
8	Mr. Joseph Brown, School-master at	} 15
	Stratford,	
9	Mr. Henry Caner, Missionary at Fairfield	} 50
	in Connecticut,	
10	Mr. Richard Caner, Assistant to his Brother,	20
11	Mr. Arthur Brown, Missionary at Port-	} 60
	mouth in New Hampshire,	
	— For officiating at Kittery,	15
12	Mr. ——— Missionary at New London,	60
13	Mr. Beach, Missionary at New Town,	50
14	Mr. Brockwell, Missionary at Salem,	40
15	Mr. Punderson, itinerant Missionary in	} 70
	New England,	
16	Mr. Morris, itinerant Missionary in Con-	} 30
	necticut,	
17	Mr. Checkley, Missionary at Providence,	60
18	Mr. Taylor, School-master at Providence,	10
19	Mr. Malcolm, Missionary at Marblehead,	60
20	Mr. Thompson, Missionary at Scituate,	40
21	Mr. Roe, Catechist at Boston,	60
	New-	

New-Foundland.

- 22 Mr. Jones, Missionary at Trinity-Bay, 50
 23 Mr. Peaseley, Missionary at St. John's } 40
 Town, —————

New York.

- 24 Mr. Standard, Missionary at Westchester, 50
 25 Mr. Foster, School-master at Westchester, 20
 26 Mr. Charlton, Catechist for the In- } 50
 struction of the Negroes at New York, }
 27 Mr. Hildreth, Schoolmaster at New York, 10
 28 Mr. Colgan, Missionary at Jamaica, } 50
 Long-Island, ————— }
 29 Mr. Seabury, Missionary at Hemp- } 50
 stead, Long-Island, ————— }
 30 Mr. Temple, School-master at Hempstead, 10
 31 Mr. Stoupe, Missionary at New Rochel, 50
 32 Mr. Wetmore, Missionary at Rye, — 50
 33 Mr. Purdy, School-master at Rye, — 15
 34 Mr. Keeble, School-master at Oyster- } 10
 Bay, Long-Island, ————— }
 35 Mr. Brown, Missionary at Brookhaven, 60
 36 Mr. Arnold, Missionary at Staten-Island, 30
 37 Mr. Wright, School-master at Staten- } 15
 Island, ————— }
 38 Mr. Barclay, Missionary at Albany, } 50
 and to the Mobock Indians, ————— }
 39 Mr. Cornelius, an Indian Sachem, School- } 7 10
 master at the Lower Mobock Town, }
 40 Mr. Daniel an Indian, School-master, } 7 10
 at the Upper Mobock Town, ————— }

New

New Jersey.

- 41 Mr. *Vaughan*, Missionary at *Elizabeth Town*, 60
 42 Mr. *Skinner*, Missionary at *Amboy*, — 60
 43 Mr. *Campbel*, Missionary at *Burlington*, 60
 44 Mr. *Miln*, Missionary in *Monmouth County*, 60
 45 Mr. *Pierſon*, Missionary at *Salem*, — 60

Pennsylvania.

- 46 Mr. *Rofs*, Missionary at *Newcastle*, — 70
 47 Mr. *Morris*, Missionary at *Lewes*, — 60
 48 Mr. *Pugh*, Missionary at *Apoquinimick*, 60
 49 Mr. *Backhouse*, Missionary at *Cheſter*, — 60
 50 Mr. *Eneas Roſs*, Missionary at *Oxford* and }
 Whitemarſh, ————— } 60
 51 Mr. *Currie*, Missionary at *Radnor* and }
 Perquiboma, ————— } 60
 52 Mr. *Uſher*, Missionary in *Kent County*, 60
 53 Mr. *Lindſay*, Itinerant Miſſionary in }
 Pennſylvania and *New Jerſey*, — } 60

North Carolina.

- 54 Mr. *Garzia*, Itinerant Miſſionary, — 50
 55 Mr. *Moir*, Itinerant Miſſionary, — 50

South Carolina.

- 56 Mr. *Haffel*, Miſſionary at *St. Thomas's*, — 50
 57 Mr. *Guy*, Miſſionary at *St. Andrew's*, — 50
 58 Mr.

58	Mr. <i>Thompson</i> , Missionary at <i>St. George's</i> ,	30
59	Mr. <i>Orr</i> , Missionary at <i>St. Paul's</i> , —	30
60	Mr. <i>Jones</i> , Missionary at <i>St. Helen's</i> , —	50
61	Mr. <i>Dwight</i> , Missionary at <i>St. John's</i> , —	50
62	Mr. <i>Millechamp</i> , Missionary at <i>St. James's</i> } <i>Goose-Creek</i> , — — — — }	50
63	Mr. — Missionary at <i>St. Bartholo-</i> } <i>mew's</i> , — — — — }	40
64	Mr. <i>Fordyce</i> , Missionary at <i>Prince Frede-</i> } <i>rick's</i> Parish, — — — — }	30
65	Mr. <i>Durand</i> , Missionary at <i>Christ-Church</i> ,	30

Georgia.

66	Mr. <i>Bosomworth</i> , Missionary,	—	50
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Bahama Islands.

67	Mr. — Missionary at <i>New Provi-</i> } <i>dence</i> , — — — — }	60
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Total — 3165

N. B. The Society allows ten Pounds worth of Books to each Missionary for a Library, and five Pounds worth of small Tracts to be distributed among their Parishioners; and several other Parcels of Books, as Occasion offers, and the Society finds them wanting.

And the following are the chief Accounts, which the Society hath received this Year of the pious Labours of their Missionaries in their several Stations.

F

New

New England.

The Society, encouraged by the Success of the late Collection to promote their good Designs, hath thought proper to establish a Catechetical Lecture, and for Grammar Learning at *Boston*, with the Advice and under the Inspection of the Honourable *William Shirley*, Esq; the worthy Governor of the Province, who thinks that such a School there, under the Blessing of Heaven, would prove an useful Seminary of Religion and good Literature throughout the Land, and recommend the Principles of the Church of *England* with great Advantage and Success. And Mr. *Shirley* much approves of the Society's Appointment of the Reverend Mr. *Roe*, late the Society's Missionary at *St. George's, Dorchester*, in *South Carolina*, but promoted by the Lord Bishop of *London* to the King's Chapel in *Boston*, to be the School-master; as to the Governor's certain Knowledge, Mr. *Roe* performs Divine Service with much Propriety, and Advantage to the Liturgy, is a sensible good Preacher, attends the Duty of visiting the Sick, is of good Abilities in Classic Learning, and in his Opinion very fit for such an Undertaking.

The Society hath ventured further to re-establish a Mission at *Scituate*, upon the repeated and earnest Request of the Inhabitants of *Scituate* in behalf of themselves, and the adjacent Towns of *Hanover*, *Pembroke*, and *Marshfield*; and upon the Reverend Mr. *Davenport's*, some time since the Society's Missionary there, but now the Minister of *Trinity Church*

Church in *Boston*, charitable and generous Donation of the House, in which he resided there, with the Out-houses, Barn, and seven Acres of Land, to the Society for the Use of the Minister of *Scituate* for ever: And they have appointed to this Mission the Reverend Mr. *Ebenezer Thompson*, M. A. educated in the Independent Way at *Yale-College* in *Connecticut*, but for some Years past very laborious, and doing all the good Offices in his Power towards promoting the Interest of Religion, and the Advancement of the Church in those Parts, according to the united Testimonies of the Missionaries of the Society, after his having passed the proper Examination, and his having been ordained Deacon and Priest here in *England*; and Mr. *Thompson* is, we hope, settled by this time to good Purpose in his Mission.

All the Letters from *Boston*, and other Parts of this Country agree, that the Peace of our Churches among them is preserved, and their Number increased; the visionary Feuds concerning Methodism and the New Light being kept within the Bounds of those, who begun them, their Teachers with their Testimonies and Counter-Testimonies disputing and contending with, accusing and excusing one another: And this hath brought many People to the Church, where they find more Quiet and Order, and more truly Christian, as well as more Rational Doctrines preached; insomuch that at *Stratford*, the Cure of the Reverend Mr. *Johnson*, they have found themselves obliged to build a new Church, which is to be 60 Feet long, 45 wide, and 24 high, with a Steeple 16 Feet

square and 120 high, and with a Chancel, which is to have a Vestry Room on the one Side, and a Library on the other; and the Church of *Stratford* will be very thankful to such generous Benefactors, as will contribute towards filling it with good Books, which are very much wanted, and would be most eagerly read by many of their People, who are very inquisitive after Christian Knowledge. In a word, considerable Numbers of People have lately conformed; and there is not a large Town in that Country, where there are not many Persons professing themselves of our Communion; and several new Churches are building, in hopes of their being blessed with the Liturgy of the Church of *England* by the Favour and Assistance of the venerable Society.

The Reverend Mr. *Honyman* of *Newport* in *Rhode-Island*, by his Letter of the 13th of *June*, 1743. blesses God, that his Church is in a very flourishing and improving Condition; there are in it a very large Congregation of white People, and an 100 Negroes, who constantly attend the publick Worship of God: Mr. *Honyman* hath 80 regular Communicants, and he hath baptized within the preceding two Years 115 Persons, of whom 20 were Adults, and 7 were Negroes. While 70 Negroes and *Indians*, with a large Congregation of our own People, fill the neighbouring Church of *Naraganset*, under the Care and Administration of the Reverend Dr. *Macsparran*.

Likewise the Society hath the Pleasure to be informed from *Benning Wentworth*, Esq; the worthy Governor of *New Hampshire*, that the Congregation

gation of the Church, under the Care of the Reverend Mr. *Browne*, hath made a noble Stand against that Flood of Error and Enthusiasm brought lately into that Province; and that he had received and distributed, in the most publick manner thro' his Government, the hundred Copies of the Lord Bishop of *Man's Essay towards an Instruction for the Indians*, sent to him from the Society, and he is in great hopes of their answering the good End for which they were design'd. Mr. *Wentworth* is pleased to promise his best Endeavours towards becoming an useful Member of the Society, into which he hath been elected unanimously.

New York.

The Society hath the Pleasure to find, by all the Accounts from this Government, that their Work is so far from being in vain, that the Knowledge and Practice of true Religion much increases. The Reverend Mr. *Arnold*, the Society's Missionary at *Staten-Island*, writes, That his Church is increased twofold, and he hath lately baptized ten Negroes, and is preparing several more for that Sacrament. At the same time that Mr. *Charlton*, the Society's Catechist for the Instruction of the Negroes at *New York*, writes, That his Catechumens greatly improve in spiritual Knowledge; the Common Prayer Books from the Society having brought several of them to learn to read to qualify themselves for them; and from the 29th of *December 1742*, to the 29th of *December 1743*, Mr. *Charlton* had received 31 Negroes into the Church

Church by Baptism, of whom five were Adults, after full Instruction. The Reverend Mr. *Standard*, the Society's Missionary at *Westchester*, writes, That notwithstanding the Country swarmed with vagrant Preachers, called *New Lights*, he had a more numerous Congregation than usual the Lord's Day preceding. The Reverend Mr. *Browne* of *Brook-haven* also sends an Account of the Increase of his Congregation, and that the Harvest in that Country will be great, if it shall please the Goodness of God to send forth more Labourers into it; in hopes of which the good People of *Newark* are building a large and beautiful Church of hewn Stone.

The Reverend Mr. *Barclay*, the Society's Missionary at *Albany*, and to the *Mobock Indians*, by his Letter of the 4th of *November* 1743, sends an Account, That he had not of late admitted any new *Indian* Communicants, but he hath several of them under Instruction, who he hopes will become worthy ones; so that his Congregation of *Mobocks* consists, as heretofore, of about 500 Persons, of whom near 60 are Communicants; while their School at the Upper Town taught by their Countryman *Daniel*, and that at their Lower Town taught by *Cornelius* one of their *Sachems*, are carry'd on with great Diligence, and thro' God's Blessing with no less Success; particularly at the Lower Town, where *Cornelius*, besides his Attendance on the School, instructs several young Men and Women, and reads Prayers in the Absence of Mr. *Barclay*; who promises to embrace all Opportunities to invite the *Oneide* Tribe to Christianity,

Christianity, in which he hath happily some time since made a Beginning, by baptizing of one Man of that Tribe, with his Wife and two Children, who had resided a considerable time among the *Mobocks* under his Instruction.

This may not improperly be followed by an Account of some Resolutions lately taken by the Society in relation to the *Moskitos*; a Nation of *Indians* which fled before the *Spaniards* in their *American* Conquests, and have never hitherto submitted to them; but live mostly on one Side of the Bay of *Honduras*, and in the Islands of it, where several *Englishmen* reside among them. They have for some Years declared themselves Subjects of *Great Britain*; and they earnestly desire to be united to us both in Religion and Government, as may appear from their Letter to the Honourable *Edward Trelawney*, Esq; Governor of *Jamaica*, dated from the *Moskito* Shore, May 19. 1739.

The Copy of a Letter from the King of the Moskitos to Mr. Trelawney, dated from the Moskito Shore, May 19. 1739.

S I R,

WE your lawful Subjects do thank you for your Care and Assistance to us, in offering us Commissions, and assisting us in any lawful Occasion. We humbly beg you will help us with the following things: A Commission for *Edward*, King of the *Moskitos*; a Commission for *William Britton*,

Britton, Governor; General *Hobby*, now lying dangerous sick, we desire a Blank for, in case of his Death, to make his Son General; a Commission for *Thomas Porter* and *Jacob Everfon*, being Captains of his Majesty's *Perriagua's*; as likewise your Assistance in sending us some Powder, Shot, Flints, small Arms and Cutlasses, to defend our Country, and assist our Brothers *Englishmen*; and a good School-master to learn and instruct our young Children, that they may be brought up in the Christian Faith. All we beg that he may bring with him is Books, and a little Salt; as for any thing else we will take care to provide for him, and a sufficient Salary for his Pains. We likewise promise him, that he shall have no trouble to look for Victuals, nor any Provisions; for we shall take care to provide for him such as our Country can afford. These Necessaries we humbly beg you will assist us with, and we always shall be ready upon a Call to serve you, and take care of any of your lawful Subjects, and our own Country. We humbly beg Leave to title ourselves,

Your true Subjects and loving Brothers,

Edward, King elect.

Thomas Porter, }
Jacob Everfon, } *Captains.*

The Society being informed of this Application thought it worthy of their immediate Attention, and wrote to Governor *Trelawney* on the 24th of *February* 1742, to consult him, whether at all, or in what manner they may most effectually proceed

ceed to instruct the *Moskito Indians* in the Christian Faith; what Security there may be for the Safety and Support of a grave, worthy Missionary, to be chosen out of those now in the Society's Service on the Continent of *North America*; and what Assistance may be expected from the Island of *Jamaica* towards carrying on the important Undertaking: And Mr. *Trelawney* was pleased to acquaint the Society by a Letter bearing Date, *Jamaica*, May 25. 1743. that "It was with
 " Pleasure he found by the Secretary of the Society's Letter of the 24th of *February* last, that
 " the Society for the propagating the Gospel in
 " foreign Parts, had not thought the *Moskito Indians* unworthy of their Attention. As to the
 " Safety of the Missionary, upon which they are
 " pleased to ask his Opinion, he thinks, if he
 " may judge of what may be, by what has been,
 " he will be very secure. The *Spaniards* have
 " for a long while given over the Thoughts of
 " conquering these People, and have not molested
 " them time out of mind. Their Passes, their Poverty, and above all the Weakness of the *Spaniards*
 " themselves, who are thinly scatter'd over a wide
 " Country, sufficiently defend them. As to
 " what Support the *Indians* themselves may be
 " ready to give a Missionary, the Governor cannot answer. They are poor; but he refers to
 " their Letter, odd as it is, which he had inclosed;
 " and as for any Encouragement and Assistance
 " that may be expected from the Island of *Jamaica*, the Missionary may be sure, if he calls
 " in there, of all Civility from the principal In-
 " habitants

“habitants and himself; and Mr. *Trelawney* communicated the Secretary’s Letter to the Council of *Jamaica*, who very much approved of the pious Design.”

And he was pleased to acquaint the Society further, “That when the War broke out with *Spain*, he sent one Mr. *Hodgson*, whose Abilities he had a good Opinion of, to take upon him the Command of the *Moskito* Shore; and about a Year and a little more ago, he was sent out again by General *Wentworth* with the Command of a Detachment of about thirty Soldiers, and he has continued there. The immediate Intention of sending him was, that he might head the *Indians*, and make them useful against the Enemy. But Mr. *Trelawney* had it always greatly in his View to civilize them too, and gave it strictly in Charge to Mr. *Hodgson* to use his utmost Endeavours to do so; which he is convinced he has, and he believes with some Success, so as to make it easy for one that follows him. It cannot be thought he could do so much that way, as one that should have no other Business; but he acquainted Mr. *Trelawney* some time ago, that he had got a Man to teach the Children to Write and Read; and a Settlement being began at the Island of *Rattan*, which is in the Neighbourhood of the *Moskito* Shore, it will be more comfortable for a Missionary now than it was before.”

Hereupon the Society have resolved to send a Missionary and School-master to instruct the *Moskito* Indians, and have acquainted Governor *Trelawney*

lawney with this Resolution, desiring him to inform the Society, what Salary may be sufficient for the said Missionary and School-master respectively; whether any, and what annual or other Assistance may be expected from the *Moskitos* themselves, or from the Government, or other well-disposed Persons in the Island of *Jamaica*; and that he would be pleased to give any further Advice to the Society, and Directions to be given to the Missionary and School-master, which he may think proper and useful; and in the mean time they will consider of and enquire for proper Persons to undertake the aforesaid Offices.

Pennsylvania.

The Reverend Dr. *Jenney*, the Commissary of this Province in the room of the late worthy Mr. Commissary *Cummings*, acquaints the Society by his Letter dated Nov. 4. 1743. of the Death of Mr. *Beckett*, the Society's Missionary at *Lewes-Town* in *Suffex*. This Gentleman had been fixed there by the Society in the Year 1721; and from that Year to the time of his Death, in the last Summer, he had laboured with great Diligence, and such Success in the Pastoral Office throughout that County, that according to the last Letters received from him, the four Churches in it under his Care were so thronged, that in the Summer Season he was frequently obliged to preach under the green Trees for the Conveniency of Room and fresh Air; he is much lamented by his Congregations, and hath left behind him the Character of a

pious, faithful, and orthodox Pastor. The said Congregations having petitioned the Society for the Reverend Mr. *Usher*, the Society's Missionary at *Dover* in *Kent* County, who took care of, and officiated to them during Mr. *Beckett's* Sickness, as much as was consistent with his proper Care of the Church of *Dover*, to succeed Mr. *Beckett* in the Church of *Lewes*; and Mr. *Usher* himself requesting it likewise, they have removed Mr. *Usher* to the Church of *Lewes*, and appointed the Reverend Mr. *Morris*, lately employ'd by them in *New England*, at his own Request, to succeed Mr. *Usher* at *Westchester*.

North Carolina.

By the Letters from this Country it appears, that the Reverend Mr. *Garzia*, and the Reverend Mr. *Moir*, the Society's Itinerant Missionaries in this Country, continue their painful Labours with great Diligence in this Province; the former having baptized 433 Children, and 37 white Adults, 22 of whom had been bred in Quakerism, and 9 Negroes, from the 9th of *January* 1742, to the 10th of *September* 1743, and administred the Lord's Supper to 160 Persons; while the latter hath done the same good Offices to many others, having received into the Church by Baptism no less than 562 White and 4 Negroe Children, besides 6 white Adults, and 1 Adult Negroe. He judged, that at least 100 of these Children were between 6 and 12 Years of Age; and he hath admitted to the holy Communion about 120 Persons,

from

from the 29th of *September* 1742, to the 29th of *September* 1743. Both these Gentlemen complain, and not without Reason, of several Difficulties and Discouragements they daily meet with in the Discharge of their Functions; sometimes thro' the Hazard and Fatigue of their Travels, at other times thro' the Malice and Perverseness of those with whom they have to do; but they trust that God in his own good time will *turn the Hearts of those disobedient Children to the Wisdom of the Just.*

South Carolina.

Our worthy Benefactors were informed in the Abstract of the last Year, of the Reverend Mr. Commissary *Garden's* purchasing, at the Expence of the Society, two promising Negroe Youths, to be put to School, and to be qualified under his Care and Instruction for the Edification of their Fellow Negroe Slaves; and that Mr. *Garden* hoped in about twelve Months to give the Society an Account of a considerable Number of young Negroe Children under their Tuition, regulated by his Direction and Inspection. These Hopes, thro' the Blessing of God, are fulfilled; for the Society hath the great Pleasure to be informed by a Letter from Mr. *Garden*, dated *Charles-Town South Carolina*, *October* 10. 1743. That assisted by the voluntary Contributions of some good Christians of that Place, he had built a School-house, and the School was actually opened on *Monday* the 12th Day of *September* preceding, when several Negroe Children were sent thither for Instruction. The
Number

Number was, at the Date of his Letter, about 30, and was daily increasing, infomuch that he expected soon more Children than one Master could well manage; and therefore proposes to employ both the Negroe Youths in this School, till some other Parish shall provide proper Accommodations for another School. Mr. *Garden* computes, that after the first two Years this School will annually send out 30 or 40 Children capable to read the Scriptures, and instructed in the chief Principles of Christianity, which will amount, in the Space of 20 Years, to the Number of nigh half the Negroes of this Parish. And thus the Society hath opened a Door, (and it is to be hoped, thro' the divine Goodness, an effectual one) by which the Light of the blessed Gospel will speedily and abundantly pour in among the poor Negroes of *Carolina*, and that without the least further Charge to the Society for some Years, (that of a few Books only excepted) which the Society is most ready to furnish, and hath ordered a large Quantity of Bibles, Testaments, Common Prayer, and Spelling Books, to be sent them forthwith.

The Reverend Mr. *Orr*, the Society's Missionary at St. *Paul's* Parish in this Province, informs the Society by a Letter, dated *March 30. 1743.* of a small Tribe of *Indians*, called *Cusboes*, within his Parish, in Number about 65, tho' formerly about 1000, who have the Notion of a God that made them, but appear little, if at all concerned to serve him; but, as Opportunity offers, he will use his hearty Endeavours to teach them better, and that it is their Duty not only to acknowledge, but

but to worship God in Spirit and in Truth, according to the Purity of the Gospel, which he doth his utmost to propagate within the Bounds of his Mission, and hath increased the Number of his Communicants from 8 to 34; and he was then preparing a sober sensible Negroe Woman for Baptism, who was desirous of having her Child made a Christian with her; and he hopes to do the like good Office for some more of them within the Bounds of his Parish.

The Reverend Mr. *Fordyce*, the Society's Missionary at Prince *Frederick's* Parish in *South Carolina*, informs them by a Letter dated *October 24. 1743*. That the Members of his Church, in the Neighbourhood of it, and some even to the Distance of 18 or 20 Miles, frequent Divine Service with great Regularity, Unanimity, and Decency. He was but just then returned from a long and fatiguing Journey, in visiting the distant Settlements of this Parish on *Pedee* River at the *Great Charraws*, about 140 Miles from Prince *Frederick's* Town; and in that Journey he officiated and preached at four different Places, and baptized 29 Children of his own Parish, and 19 more who were brought to him from the adjacent Parts of *North Carolina* by their Parents and Friends, who most gladly embraced the Opportunity.

Georgia.

The Trustees for the Colony of *Georgia* setting forth to the Society by a Memorial, dated *June 16. 1743*. That the Money granted them in the late

late Sessions of Parliament being appropriated to other Uses, they found themselves under a Necessity of applying to the Society to support a Clergyman in that Colony, and therefore desiring an Allowance of fifty Pounds *per Annum* to the Reverend Mr. *Thomas Bosomworth* for that purpose. The Society hath granted their Request, and received Mr. *Bosomworth* into their Service, as their Missionary to *Georgia*, where it is to be hoped he is some Months past happily arrived.

Bahama Islands.

The Reverend Mr. *Hodges*, sent in the last Year the Society's Missionary to these Islands, by Letter dated the 10th of *March* 1742, acquaints the Society with his safe Arrival at *New Providence*, and of his Entrance on his Ministerial Function there. The Governor Mr. *Tinker*, from the Death of their worthy Missionary Mr. *Smith*, had been so good as to make his Secretary read Prayers and a Sermon publickly every Lord's Day in the Town-House, there being no Church in the Place. Upon the Arrival of Mr. *Hodges*, which was very acceptable, a Subscription was begun to build one: But the Society hath since with Concern been informed, that Mr. *Hodges* soon after sicken'd of a Fever, and died there.

N. B. The Society desires their Friends in *America* to be so just to them, when any Person among them appears under the Character of a Clergyman of the Church of *England*, but by his Behaviour

haviour is a Disgrace to that Character, to examine, as far as may be, into his Letters of Orders, and his Name and Circumstances, and by whom he was sent thither; and to inspect the publick List of the Names of the Missionaries of this Society published annually with the Abstract of the Year's Proceedings; and they are fully persuaded it will generally appear, that those unworthy Men are such whom their own bad Conduct and desperate Fortunes have carried thither without the Knowledge of the Society; and if at any time it should happen that any such should have been sent thither by this Society, they intreat their Well-wishers, in the sacred Name of Christ, to inform them, and they will *put away from them the wicked Person*. This is thus publickly notified, because some such are said to be at this time in *America*, and to take upon them to be Missionaries from this Society, which they never applied to, as well knowing their bad Morals would have made them to have been rejected with Disdain.

At length the Society hath the long-wished-for Satisfaction to acquaint the Publick, that they have actually begun to settle the College in *Barbadoes*, by the Appointment of the Reverend *Thomas Rotheram*, A. M. of *Queen's College* in the University of *Oxford*, to be the School-master; and of the Reverend Mr. *Joseph Brewster*, A. B. to be the Usher and Catechist in the said College, to teach *gratis* twenty Children, the Sons of such Persons, as shall be judged not to be in sufficient Circumstances to bring them up in learning the

learned Languages ; and the said Children are to be maintained in Diet, Washing and Lodging, at the Expence of the Society, which find it absolutely necessary to open the College thus, that in time there may be Scholars therein properly qualified to receive the Instructions of the Professors hereafter to be chosen, who are to teach the Scholars Divinity, Physick, and Chirurgery, that they may become good and useful Missionaries, and be of service both to the Bodies and Souls of Men, pursuant to the Directions of General *Codrington*, the worthy Founder's Will. And Mr. *Rotheram* and Mr. *Bewsher* are now actually preparing for their Voyage to *Barbadoes*.

The Receipts and Payments of the Society on the Account of their Plantations in *Barbadoes* in the Year 1743, stood thus at the Audit on the 31st Day of *January* 1743-4.

<i>Receipts.</i>	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Sale of 118 Hogsheds of Sugar,	2137	19	02
By Monies received from the Executors of Sir <i>William Codrington</i> ,	1000	00	00
By half a Year's Dividend on 3300 <i>l.</i> old <i>South-Sea</i> Annuities, due at <i>Lady-day</i> 1743. — — —			
	66	00	00
By a Draw-back on Oil shipp'd for <i>Barbadoes</i> , and by Plunderage of Sugars, — — —	4	06	06
By half a Year's Dividend on 4150 <i>l.</i> old <i>South-Sea</i> Annuities, due at <i>Michaelmas</i> 1743. — — —			
	83	00	00
	By		

	l. s. d.
By Balance in the Treasurer's Hands	
on this Account the 29th of <i>January</i> 1742-3.	294 02 06

Total	3585 08 02
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Payments.

By fundry Disbursements for the Plantations, and on that Account,	597 18 04
By the Purchase of 250 l. old <i>South-Sea</i> Annuities,	285 18 09
By the Purchase of 850 l. ditto,	974 06 03
By Payment of a Bill drawn by the Society's Attornies in <i>Barbadoes</i> to Mr. <i>Daniel Moore</i> ,	947 13 11
By ditto to Messieurs <i>Hoare</i> and Company,	325 15 02

Total	3131 12 05
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Balance in the Hands of the Treasurer,	453 15 09
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The Receipts and Payments on the general Account of the Society, from the 20th Day of *January* 1742-3, to the 20th Day of *January* 1743-4, are as follows.

By Benefactions, Legacies, and Payments on the general Collections,	5681 07 03 4
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	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Entrance and Subscriptions of Members, ————	697	12	00
By Rent of Lands and Dividends on Stocks in the Funds, ————	256	06	10
By Balance in the Treasurer's Hands on the 29th Day of February 1742-3. ————	2472	05	07½

Total ———— 9107 11 09½

Payments.

By Salaries to the Missionaries, Catechists, and School-masters of the Society, ————	3074	10	00
By Salaries to the Officers of the Society, ————	290	00	00
By Books, Gratuities to Missionaries, and other accidental Charges, ————	604	14	02
By Purchase of 2600 <i>l.</i> three per Cent. Bank Annuities, ————	2638	00	00

Total ———— 6607 04 02

Balance in the Treasurer's Hands on the 31st Day of January 1743-4; with Part of which hath been since purchas'd 1500 <i>l.</i> more 3 per Cent. Bank Annuities, ————	2500	07	07½
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Certain

Certain Annual Income.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
By Subscriptions of Members, Rents of Lands, and Dividends in the publick Funds, — — —	1127	09	10

Certain Annual Expence.

By Salaries to Missionaries, Cate- chists, and School-masters of the Society, — — —	3165	00	00
By Salaries to the Society's Officers,	290	00	00
So that the Society's certain Income exceeds their certain annual Ex- pence by the Sum of, — — —	2327	10	02

Therefore the Society hath elected into their Body within the Year 1743, the Right Reverend ~~John Lord Bishop of Landaff~~, ~~Edward Lord Bishop of Bath and Wells~~, Sir Edmund Ifham, Baronet, Knight of the Shire for the County of Northampton; Sir Thomas Parker, Lord Chief Baron of his Majesty's Exchequer; William Gooch, Esq; his Majesty's Lieutenant Governor of Virginia; Humphry Sydenham, Esq; Member of Parliament for Exeter; Tobias Frere, Esq; the Reverend — Holmes, D. D. Dean of Exeter; Griffith Hughes, A. M. Rector of St. Lucius in Barbadoes; Samuel Smith, A. M. Rector of All-hallows, London-Wall; Addington Davenport, A. M. of Boston in New England; Henry Waterland, LL.B. Preben-

Prebendary of *Bristol*; *Henry Warcopp*, LL. B. of *St. Martin's* in the Fields; *Frederick Williams*, A.M. Prebendary of *Peterborough*; *Josiah Tucker*, A. M. Rector of *All-Saints* in *Bristol*; *Thomas Archer*, A. M. Rector of *St. Martin's Ludgate*, and Prebendary of *St. Paul's*; *Vincent Perronet*, A. M. Vicar of *Shoreham* in *Kent*; to assist the Society with their good Counsel and Subscriptions in the very difficult and expensive Work of the propagating of the Gospel in foreign Parts.

A LIST

A
L I S T
O F T H E
M E M B E R S
O F

The SOCIETY for the Propagation of the
Gospel in Foreign Parts.

A.

RIGHT Reverend *Samuel* Lord Bishop of
St. Asaph.

John Andrew, LL. D. Master of the Faculties to
the Lord Archbishop of *Canterbury.*

Francis Annesley, Esq;

Thomas Archer, M. A.

Francis Astley, D. D. Treasurer of *St. Paul's.*

Israel Anthony Aufrere, M. A.

Francis Ascough, D. D. Clerk of the Closet to his
Royal Highness the Prince of WALES.

William Ayerst, D. D. Prebendary of *Canterbury.*

RIGHT

B.

RIGHT Reverend *Edward* Lord Bishop of
Bath and Wells.

Right Reverend *Joseph* Lord Bishop of *Bristol.*

Right Reverend *Matthew* Lord Bishop of *Bangor.*

The Right Honourable the Lord *Baltimore.*

Sir *John Barnard*, Kt.

Francis Barnard, D. D. Prebendary of *Norwich.*

William Barnard, D. D. Prebendary of *Westminster.*

John Barton, M. A.

Samuel Baker, D. D. Canon Residentiary of St.
Paul's.

Edward Barker, Esq; Curfitor Baron.

Cutts Barton, M. A.

Edmund Bateman, D. D. Archdeacon of *Lewes.*

Mr. *Isaac Bebagel*, Merchant at *Frankfort.*

William Belitha, Esq;

Slingsby Bethel, Esq;

Walter Bernard, Esq; Alderman of *London.*

William Berriman, D. D. Fellow of *Eaton.*

John Berney, D. D.

William Best, D. D.

John Bettefworth, LL. D. Dean of the *Arches.*

Thomas Blackwell, M. A.

Henry Bland, D. D. Dean of *Durham.*

Jonathan Blenman, Esq; Attorney-General in *Bar-*
badoes.

Robert Blewit, M. A.

Frederick Bonet, Esq;

R. Bolton, LL. D. Dean of *Carlisle.*

Peniston Booth, D. D. Dean of *Windsor.*

Nathanael Booth, Esq;

Robert

Robert Breton, M. A. Archdeacon of Hereford.
Rad. Bridges, D. D.
Duncombe Bristowe, D. D.
William Broome, LL. D.

C.

THE most Reverend *John* Lord Archbishop of
Canterbury.

Right Reverend *George* Lord Bishop of *Carlile.*
Right Reverend *Samuel* Lord Bishop of *Chester.*
Right Reverend *Matthias* Lord Bishop of *Chichester.*
Right Reverend *George* Lord Bishop of *Cloyne.*
Right Honourable *John* Lord *Carteret*, one of
his Majesty's Principal Secretaries of State.
Sir John Crofs, Bart.
Sir Thomas Clarke.
Sir Clement Cotterel Dormer.
John Chapman, D. D. Archdeacon of Sudbury.
Philip Carter, M. A.
Thomas Cartwright, D. D. Archdeacon of Col-
chester.
Thomas Carter, D. D. Fellow of Eton.
Nathanael Castleton, Esq;
John Castleman, M. A. Prebendary of Bristol.
Joseph Casberd, M. A. Prebendary of Bristol.
Thomas Chamberlayne, D. D. Dean of Bristol.
Mr. Matthew Christoffers, Merchant at Amsterdam.
Humpry Clayton, M. A.
Reuben Clarke, D. D. Archdeacon of Essex.
Thomas Clendon, Esq;
John Conybear, D. D. Dean of Christ-church.
John Cookesey, M. A.
Valens Comyn, Esq;

I

Charles

Charles Walter Congreve, A. M. Archdeacon of
Armagh.

Rowland Cotton, Esq;

Allen Cowper, M. A.

John Cowper, D. D. Chaplain in Ordinary to his
Majesty.

Charles Craven, Esq;

Samuel Creswick, D. D. Dean of *Wells*.

D.

RIGHT Reverend *Edward* Lord Bishop of
Durham.

Right Reverend *Richard* Lord Bishop of *St. David's*.

Right Honourable *William* Lord *Digby*.

Honourable and Reverend *Henry Dawnay*, D. D.
Prebendary of *Canterbury*.

The Honourable *Wriothesly Digby*, LL. D.

Sir *John Dolben*, Bart. D. D. Prebendary of *Dur-*
ham.

Richard Dalton, Esq;

Addington Davenport, M. A. at *Boston* in *New*
England.

Julius Deeds, M. A. Prebendary of *Canterbury*.

John Denne, D. D. Archdeacon of *Rockester*.

Peirce Dodd, M. D.

Edward Donne, LL. D. Prebendary of *Canterbury*.

Francis Dickens, Esq;

John Dudley, Archdeacon of *Bedford*.

E.

RIGHT Reverend *Nicholas* Lord Bishop of
Exeter.

Right Reverend *Robert* Lord Bishop of *Ely*.

Thomas

Thomas Eden, LL. D. Prebendary of *Durham*.
John Emerson, M. A.
Vigerus Edwards, Esq;
Sloane Elsmere, D. D.
George Errington, Esq;

F.

F*REDERIC Frankland*, Esq;
D. *Fabritius*, Professor of Divinity at *Leyden*.
John Finney, D. D.
John Fisher, M. A.
Tobias Frere, Esq;

G.

R*IGHT Reverend Martin* Lord Bishop of *Glo-*
cester.
Sir *John Gonson*.
Henry Galley, D. D. Prebendary of *Glocester*.
William Geekie, D. D. Archdeacon of *Glocester*.
Samuel Gellibrand, Esq;
Thomas Greene, Esq;
John Griffith, D. D. Prebendary of *Canterbury*.
Mr. *Benjamin Goodison*.
Honourable *William Gooch*, Esq; his Majesty's
Lieutenant Governor of *Virginia*.

H.

R*IGHT Reverend Henry* Lord Bishop of *He-*
reford.
John Harris, M. A.
Gideon Harvey, M. D.
John Hay, D. D.
Thomas Hayter, M. A. Archdeacon of *York*.

John Head, M. A.
Jacob Henderson, M. A.
John Heylin, D. D. Prebendary of *Westminster*.
Joseph Hill, M. A. Chanter of *St. David's*.
Benjamin Hoare, Esq;
Edward Hody, M. D.
Samuel Holcomb, D. D. Prebendary of *Canterbury*.
 — *Holmes*, Dean of *Exeter*.
James Hotchkis, M. A.
Christopher Hussey, D. D.
Griffith Hughes, M. A. Rector of *St. Lucius* in
Barbadoes.

I.

S*IR Edmund Isbam*, Bart.
Henry Johnson, LL. D. Chancellor of *Landaff*.
John Johnson, M. A.
Nicholas Jefferys, Esq;

K.

J*OHN Kearney*, LL. D. Precentor of *Armagh*.
Abel Kettelby, Esq;
Samuel Knight, D. D. Archdeacon of *Berks*.
Thomas Kynaston, M. A.

L.

R*IGHT Reverend Edmund Lord Bishop of*
London.
Right Reverend Richard Lord Bishop of Litch-
field and Coventry.
Right Reverend John Lord Bishop of Landaff.
Right Reverend John Lord Bishop of Lincoln.
Right Reverend Carew Lord Bishop of Londonderry.
John

John Lynch, Dean of *Canterbury*.

William Lloyd, M. A.

Reverend *Amy Lullin*, of *Geneva*.

M.

THE Right Honourable *Thomas* Earl of *Malton*.

Thomas Mangey, D. D. Prebendary of *Durham*.

Margaret Professor, *Oxon*.

Margaret Professor, *Cantab*.

Osory Medlicot, M. A. Chaplain in Ordinary to his Majesty.

John Frederick Miede, D. D. Protestant Ecclesiastical Counsellor to the Elector *Palatine*.

Samuel Moody, M. A.

Thomas Moore, D. D.

Honourable Colonel *Lewis Morrice*, Governor of the *Jerseys*.

N.

RIGHT Reverend *Thomas* Lord Bishop of *Norwich*.

Stephen Niblet, D. D. Warden of *All-Souls* College in *Oxford*.

O.

RIGHT Reverend *Thomas* Lord Bishop of *Oxford*.

Robert Osborne, Esq;

Richard Osbaldiston, D. D. Dean of *York*.

P.

RIGHT Reverend *Robert* Lord Bishop of *Peterborough*.

Right

Right Honourable Sir *Thomas Parker*, Lord Chief
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Thomas Pardo, D. D. Principal of *Jesús College*, Oxon.
Squire Payne, A. M. Archdeacon of *Stow*.
Mr. Ferdinando-John Paris.
Zachary Pearce, D. D. Dean of *Winchester*.
John Pelling, D. D. Canon of *Windsor*.
Ralph Perkins, D. D. Prebendary of *Ely*.
Vincent Perronet, M. A.
Edward Poole, M. A. Prebendary of *Brecknock*.
Matthew Postlethwait, M. A.

R.

RIGHT Reverend *Joseph* Lord Bishop of *Ro-*
chester, and Dean of *Westminster*.
 The Honourable Sir *Thomas Robinson*, Bart. Go-
 vernor of *Barbadoes*.
Brock Rand, M. A.
Regius Professor, Oxon.
Regius Professor, Cantab.
William Richardson, D. D. Master of *Emanuel-*
College, Cambridge.
Joseph Roper, D. D.

S.

RIGHT Reverend *Thomas* Lord Bishop of *Sal-*
isbury.
 Right Reverend *Thomas* Lord Bishop of *Sodor* and
Man.
 The Honourable *William Shirley*, Esq; Governor of
 the Province of *Massachusetts Bay* in *New England*.
John Salwey, M. A.
Lewis Saurin, M. A.

Mr. *Thomas*

Mr. *Thomas Sandford*, Merchant.

William Sandford, M. A.

George Sayer, D. D. Archdeacon of *Durham*.

Robert Shippen, D. D. Principal of *Brazen-Nose-College*, Oxon.

Samuel Shuckford, D. D. Prebendary of *Canterbury*.

William Simpson, D. D.

Harry Slingby, Esq;

Joseph Smith, D. D. Provost of *Queen's-College*, Oxford.

Samuel Smith, M. A.

Thomas Spateman, M. A. Prebendary of *St. Paul's*.

Henry Stebbing, D. D. Chancellor of *Salisbury*.

Samuel Stedman, D. D. Prebendary of *Canterbury*.

John Stevens, Esq;

John Sutton, M. A. Prebendary of *Bristol*.

Adlard Squire Stukeley, Esq;

Humphry Sydenham, Esq;

T.

THE Right Honourable the Lord Viscount
Tyrconnel.

Thomas Tipping, M. A.

John Thorold, Esq;

John Thomas, D. D. Canon Residentiary of *St. Paul's*.

Robert Thomlinson, D. D. Prebendary of *St. Paul's*.

John Thomlinson, M. A.

Mr. *John Thomlinson*, Merchant.

John Tittle, M. A.

Mr. *John Torriano*, Merchant.

Thomas Troyte, M. A.

Andrew Trebeck, D. D.

Richard Terrick, M. A. Canon of *Windsor*.

Josiah

Josiah Tucker, M. A.

V.

JAMES Vernon, Esq;

— *Valois, M. A.*

Thomas Ulbrat, Esq;

W.



RIGHT Reverend *Isaac Lord Bishop of Worcester.*

The Honourable *Benning Wentworth, Esq;* Governor of *New Hampshire* in *New England.*

William Wallis, M. A.

John Warcup, LL. B.

Henry Waterland, LL. B. Prebendary of *Bristol.*

Hugh Waterman, M. A. Prebendary of *Bristol.*

David Wilkins, D. D. Archdeacon of *Suffolk.*

John Waugh, D. D. Chancellor of *Carlisle.*

Frederick Williams, M. A. Prebendary of *Peterborough.*

Thomas Williams of Merthyr, Prebendary of Brecknock.

Mr. John Willis.

Mr. Samuel Wragg, Merchant.

Thomas Wilson, D. D. Prebendary of *Westminster.*

Granville Wheeler, M. A.

MOST Reverend *Thomas Lord Archbishop of York.*

Richard Younger, M. A. Prebendary of *Sarum.*

Edward Young, LL. D. Chaplain in Ordinary to his Majesty.

A LIST

L I S T

OF THE

BISHOPS, DEANS, &c.

Who have Preached before the SOCIETY
for the Propagation of the Gospel in
Foreign Parts.

Anno

1701. **T**HE Reverend Dr. *Willis*, Dean of
Lincoln.
1702. The Lord Bishop of *Worcester*, Dr. *Lloyd*,
not printed.
1703. The Lord Bishop of *Sarum*, Dr. *Burnet*.
1704. The Lord Bishop of *Litchfield* and *Coven-*
try, Dr. *Hough*.
1705. The Lord Bishop of *Chichester*, Dr. *Willi-*
ams.
1706. The Lord Bishop of *St. Asaph*, Dr. *Beve-*
ridge.
1707. The Reverend Dr. *Stanley*, Dean of *St. A-*
saph.
1708. The Lord Bishop of *Chester*, Sir *William*
Dawes.

K

1709.

1709. The Lord Bishop of *Norwich*, Dr. *Trimnel*.
 1710. The Lord Bishop of *St. Asaph*, Dr. *Fleetwood*.
 1711. The Reverend Dr. *Kennet*, Dean of *Peterborough*.
 1712. The Lord Bishop of *Ely*, Dr. *Moore*.
 1713. The Reverend Dr. *Stanbope*, Dean of *Canterbury*.
 1714. The Lord Bishop of *Clogher*, Dr. *Ash*.
 1715. The Reverend Dr. *Sherlock*, Dean of *Chichester*.
 1716. The Reverend Mr. *Hayley*, Canon-Residentiary of *Chichester*.
 1717. The Lord Bishop of *Hereford*, Dr. *Biff*.
 1718. The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Chandler*.
 1719. The Lord Bishop of *Carlisle*, Dr. *Bradford*.
 1720. The Reverend Dr. *Waddington*.
 1721. The Lord Bishop of *Bristol*, Dr. *Bolter*.
 1722. The Reverend Dr. *Waugh*, Dean of *Glocester*.
 1723. The Lord Bishop of *Ely*, Dr. *Greene*.
 1724. The Lord Bishop of *St. Asaph*, Dr. *Wynn*.
 1725. The Lord Bishop of *Glasgow*, Dr. *Wilcocks*.
 1726. The Lord Bishop of *Norwich*, Dr. *Leng*.
 1727. The Lord Bishop of *Lincoln*, Dr. *Reynolds*.
 1728. The Lord Bishop of *Hereford*, Dr. *Egerton*.
 1729. The Reverend Dr. *Pearce*.
 1730. The Reverend Dr. *Denna*, Archdeacon of *Rocheſter*.
 1731. The Reverend Dr. *Berkley*, Dean of *Londonderry*.
 1732. The Lord Bishop of *Lichfield* and *Coventry*, Dr. *Smalbrooke*.

1733. The Reverend Dr. *Maddox*, Dean of *Wells*.

1734. The Lord Bishop of *Chichester*, Dr. *Hare*.

1735. The Reverend Dr. *Lynch*, Dean of *Canterbury*.

1736. The Lord Bishop of *St. David's*, Dr. *Clagett*.

1737. The Lord Bishop of *Bangor*, Dr. *Herring*.

1738. The Lord Bishop of *Bristol*, Dr. *Butler*.

1739. The Lord Bishop of *Glocester*, Dr. *Benson*.

1740. The Lord Bishop of *Oxford*, Dr. *Secker*.

1741. The Reverend Dr. *Stebbing*, Chancellor of *Sarum*.

1742. The Lord Bishop of *Chichester*, Dr. *Mawson*.

1743. The Lord Bishop of *Landaff*, Dr. *Gilbert*.

The most approved Form of a **LETTER**
to this SOCIETY.

I T E M, I give to the Incorporated SOCIETY
for the Propagation of the Gospel in Foreign
Parts, the Sum of *£100* to be
applied towards carrying on the Charitable Purposes,
for which they were Incorporated.

Direct to Thomas Tryon, Esq; in Crutched-Friers,
TREASURER to the Society.

And to the Reverend Dr. Bearcroft their SE-
CRETARY, at the Charter-house, London.



FINIS.

